CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Extracts.

TOULMIN'S LETTERS.—LETTER III.

(Continued from page 153.)

It appeared to me sufficient to establish the point for which I argued, to confine myself to the Acts of the Apostles, as exhibiting the principles which the apostles preached, with the design of making converts to christian truth and piety; and as fully displaying the success and efficacy of those principles. But I would embrace the opportunity which offers, from presenting this argument again to the public, to take a wider scope, and extend my review of the doctrine taught by the apostles, through the epistles to Timothy and Titus.—I fix on these epistles, because they appear to have a peculiar connexion with the Acts of the Apostles. In the latter we, as it were, hear those holy men themselves teaching the way of salvation; in the former, we expect to find instructions, concerning the most useful way of preaching, given to those who were to enter into their labours, and carry on that noble work of converting the world, which, after the resurrection of Christ, had commenced with them. On this account, these epistles are peculiarly to our purpose; for they were written to two young ministers of christianity, to supply them with rules for the discharge of the duties of their office, and to furnish them with principles of divine truth, to communicate to those ministers and officers in the christian church, whom they should ordain in every city.

You, sir, it is presumed, will readily admit, that the tenor of the doctrine they should disseminate and commit to others, would naturally form part of the advice contained in letters written to such characters. It is well known what share the principles they are to preach have in the charges delivered by us to young ministers, on forming the pastoral relation.—These epistles were written by one who was deeply engaged in spreading pure Christianity, and those whose province it was to plant, as as well as to water, the churches. They were written in the confidence of friendship, and with the warmth of affection. We may, therefore, reasonably expect to find the apostle disclosing his sentiments, without disguise or reserve, on matters of importance to their fidelity, and to the success of their preaching. This expectation ariseth from the declaration of the apostle, that he wrote to Timothy, that "he might know how to behave himself in the house of God, which is the church of the living God, the pillar and ground of truth." This expectation is justified, is confirmed, when, on opening these epistles, we meet repeatedly with a general advice to preserve purity and truth in their preaching. This is not only recommended, but earnestly urged on them. It is charged on Timothy, (1 Epist. iv. 16.) "To take heed to himself and his doctrine; for in so doing," saith the apostle, "thou shalt save both thyself and them that hear thee." He is solemnly warned to "keep the commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." He is exhorted to "hold fast the form of sound words, and to study to show himself a workman, that need not be ashamed, rightly dividing the word of truth." (2 Epist. i. 23—ii. 15.) The admonition addressed to Titus is "to speak of the things which become sound doctrine; showing in doctrine uncorruptness, gravity, and sincerity."

These circumstances give one reason to suppose that the apostle, in writing to these youthful preachers and advocates of Christianity, would not fail to urge them to insist on such topics as were most essential to the success of their labours. With this expectation I peruse these epistles. I examine them from chapter to chapter, from paragraph to paragraph. No trace of the Trinitarian scheme offers to my inspection. No such chain of Calvinistic principles, as many think necessary to be insisted on, presents itself to my view. When I look over a scheme of religious principles lately drawn up as a plan according to which certain modern missionaries proposed to preach to the islanders of the Pacific Ocean,* and into which they are to initiate their converts, and compare this formulary with the epistles to Timothy and Titus, I am struck at the difference between this and the instructions given to those primitive missionaries. Any one, methinks, who calmly and candidly compares the one with the other, must perceive the great difference. If the doctrines contained in the former be not only truths, but divine truths, and essential to the conversion of heathen, the apostle Paul must have been very deficient in the outlines of christian doctrine he gave to those, whom he regarded as stewards of the mysteries of God. In point of compass, in point of minuteness, in the detail of principles, the apostle, sure, must appear to you, if you approve of the scheme put into the hands of our missionaries, to come behind those who have drawn up that form of doctrine. But no one will, I presume, admit an idea so disparaging to the wisdom, the fidelity, and the attention, which we are all disposed to ascribe to the apostle.

His omissions, his silence on the points supposed by some so essential to the efficacy of an evangelical mission, is more remarkable, because the apostle appears to have been particularly solicitous to inculcate on the evangelists, Timothy and Titus, a regard to sound doctrine, and a strain of preaching, that would be most conducive to holy, christian practice.—With this view he warns Timothy against those who "turn aside to vain jangling," and to matters "which minister questions rather than godly edifying;" against those "who give heed to seducing spirits;" against the perverse disputings of men of corrupt minds;" against profane and vain babblings and opposition of science, falsely so called, which, some professing, have erred concerning the faith." He exhorts him to "hold faith and a good couscience, and to exercise himself unto godliness;" to turn away from sucn vicious characters as had "the form of godliness, but denied the power of it;" and to watch against the influence of the maxims and examples of those who would "not endure sound doctrine." In similar strains doth he warn and admonish Titus; guarding him against those, who, while they "profess to know God, in works deny him, being abominable, disobedient, unto every good work reprobate;" and recommends it to him, to show himself a "pattern of good works, sound speech that could not be condemned," and to affirm constantly "the importance and excellence of good works, as good in themselves, and profitable to men."

Agreeably to these general admonitions, he suggests to these young preachers of the gospel, principles and rules of conduct, wholly of a practical and moral nature, which they should apply to the different circumstances of those whom they address, and to the social and domestic relations they filled; whether young or aged men, rich men or servants, young women or widows or aged women. These practical, moral rules of a holy life, even to recommending marriage and the use of meats, are the doctrines, the fundamental doctrines, which he calls on Timothy and Titus diligently to explain, and earnestly to impress on their hearers, as the particulars of that sound doctrine, which they were to inculcate. This will obviously appear from reading these epistles.

But there is not a word about the doctrine of the trinity, hereditary depravity, and the imputation of the righteousness of Christ. The former topics are insisted on, and brought into repeated review; but the latter are passed over in silence.

DUTIES AND CONSOLATIONS OF THE AGED.

In our last number we gave an extract from a sermon of Rev. Dr. Blair, in which he spoke of the *errors* most incident to the *aged*. We give, this week, a further extract from this sermon, in which he treats of the *peculiar duties*, which they ought to practice.

Having thus offered some admonitions concerning the errors most incident to age, I proceed,

II. To point out the duties which peculiarly belong to it.

The first which I shall mention, is a timely retreat from the world. In every part of life, we are in hazard of being too deeply immersed in its cares. But, during its vigorous periods, the impulse of active spirit, the necessary business of our station, and the allowable endeavours to advance our fortune by fair industry, render it difficult to observe true moderation. In old age, all the motives of eager pursuit diminish. The voice of nature then calls you to leave to others the bustle and contest of the world; and gradually to disengage yourselves from a burden, which begins to exceed your strength. Having borne your share of the heat and labour of the day, let the evening of life be passed in the cool and quiet shade. It is only in the shade, that the virtues of old age can flourish. There, its duties are discharged with more success; and there, its comforts are enjoyed with greatest satisfaction.

By the retreat of old age, however, I do not mean a total cessation from every worldly employment. There is an error in this as well as in the opposite extreme. Persons who have been long harrassed with business and care, sometimes imagine, that when life declines, they cannot make their retirement from the world too complete. But where they expected a delicious enjoyment of pleasure and ease, they have often found a melancholy solitude. Few are able, in any period of their days, to bear a total abstraction from the world. There remains a vacancy which they cannot fill up. Incapable of being always employed in the exercises of religion, and often little qualified for the entertainments of the understanding, they are in hazard of becoming a burden to themselves, and to all with whom they are connected. It is, therefore, the duty of the aged, not so much to withdraw entirely from worldly business, as to contract its circle; not so much to break off, as to loosen, their communication with active life. Continuing that train of occupation to which they have been most accustomed, let them pursue it with less intenseness; relaxing their efforts, as their powers decline; retiring more and more from public observation, to domestic scenes, and serious thoughts; till, as the decays of life advance, the world shall of itself withdraw to a greater distance from their view, its objects shall gradually yield their place to others of more importance; and its tumults shall sound in their ears only like a noise which is heard from afar.

If it be the duty of the old, to retreat betimes from the fatigues of worldly care, it is still more incumbent on them to quit the pursuit of such pleasures as are unsuitable to their years. Cheerfulness in old age, is graceful. It is the natural concomitant of virtue. But the cheerfulness of age is widely different from the levity of youth. Many things are allowable in that early period, which, in maturer years, would deserve censure; but which, in old age, become both ridiculous and criminal. By awkwardly affecting to imitate the manners, and to mingle in the vanities, of the young, as the aged depart from the dignity, so they forfeit the privileges of gray hairs. But if, by follies of this kind, they are degraded, they are exposed to much deeper blame, by descending to vicious pleasure, and continuing to hover rouud those sinful gratifications to which they were once addicted. Amusement and relaxation the aged require, and may enjoy. But let them consider well, that, by every intemperate indulgence, they accelerate decay; instead of enlivening, they oppress, and precipitate their declining state. Ease, safety, and respect, are the proper enjoyments of age. Within these bounds let it remain, and not vainly attempt to break through that barrier by which nature has separated the pleasures of youth from the comforts left to the concluding years of life.

A material part of the duty of the aged consists in studying to be useful to the race who are to succeed them. Here opens to them an extensive field, in which they may so employ themselves, as considerably to advance the interests of religion, and the happiness of mankind. To them it belongs, to impart to the young the fruit of their experience, to instruct them in their proper conduct, and to warn them of the various dangers of life; by wise counsel, to temper their precipitate ardour; and, both by precept and example, to form them to piety and virtue.

It is not by rigorous discipline, and unrelaxing austerity, that they can maintain an ascendant over youthful minds. The constraint which their presence will impose, and the aversion which their manners will create, if the one be constantly awful, and the other severe, tend to frustrate the effect of all their wisdom. They must assume the spirit of the companion, and the friend; and mix, with the authority of the age, a proper degree of indulgence to the manners of the young. Instead of lessening the respect due to their years by such condescention, they take the surest method to increase it. Old age never appears with greater dignity, than when, tempered with mildness, and enlivened with good humour, it acts as the guide and the patron of youth. Religion, displayed in such a character, strikes the beholders, as at once amiable and venerable. They revere its power, when they see it adding so much grace to the decays of nature, and shedding so pleasing a lustre over the evening of life. The young wish to tread in the same steps, and to arrive at the close of their days with equal honour. They listen with attention to counsels which are mingled with tenderness, and rendered respectable by gray hairs. For, notwithstanding all its presumption, youth naturally bends before superior knowledge and years. Aged wisdom, when joined with acknowledged virtue, exerts an authority over the human mind, greater even than that which arises from power and station. It can check the most forward, abash the most profligate, and strike with awe the most giddy and unthinking.

In the midst of their endeavours to be useful to others, let not the aged forget those religious employments which their own state particularly requires. The first of these is reflection on their past behaviour, with a view to discover the errors which they have committed; and, as far as remaining life allows, to apply themselves to repentance and amendment.—Long has the world bewildered you in its maze, and imposed upon you by its arts. The time is now come when this great seducer should mislead you no more. From the calm station at which you are arrived, sequestered from the crowd of the deceiving and the deceived, review your conduct with the eye of Christians and immortal beings. After all the tumult of life is over, what now remains to afford you solid satisfaction? Have you served God with fidelity, and discharged your part to your fellow-creatures with integrity and a good conscience? Can you look forward without terror to that day which is to dissolve your connection with this world, and to bring you into the presence of Him who made you, in order to give an account of your actions?—The retrospect of life is seldom wholly unattended by uneasiness and shame. Though to the good and the bad it presents a very different scene; yet, to all men, it recalls much guilt incurred, and much time mis-spent. It too much resembles the review which a traveller takes from some eminence, of a barren country, through which he has passed, where the heath and the desert form the chief prospect; diversified only by a few scattered spots of imperfect cultivation.

Turn then your thoughts to the proper methods of making your peace with God through Jesus Christ, and implore, from divine grace, that *new heart*, and *right spirit*, which will fit you for a better world. Let devotion fill up many of those hours which are now vacant from worldly business and care. Let your affections dwell among divine and immortal objects. In silent and thoughtful meditation, walk as on the shore of that vast ocean, upon which you are soon to embark. Summon up all the considerations, which should reconcile you to your departure from life; and which may prepare you for going through its last scene with firmness and decency. Often let your thanksgivings ascend to God, for that watchful care with which he has hitherto conducted you through the long journey of life. Often let your prayers be heard, that in what remains of your pilgrimage, he may not forsake you; and that, when you enter into the *valley of the shadow of death*, he may there support you with *his staff*, and defend you with *his rod*. Amidst such thoughts and cares, let old age find you employed; betaking yourselves to a timely retreat; disengaged both from the oppressive load of business, and from the unseasonable pursuit of pleasure; applying yourself to form the succeeding race, by your counsels to virtue and wisdom; reviewing seriously your past life;—by repentance and devotion, preparing yourselves for a better; and with humble and manly composure expecting that hour which Nature cannot now long delay.

HINTS ON EARLY EDUCATION.

(Continued from page 166.)

RELIGIOUS HABITS.

Besides the religious instruction of children, we are also to attend to the formation of religious habits. If these be well established in early life, even though the heart be not always engaged in them as it ought to be, yet something is gained. Such habits frequently become the channels through which spiritual good is conveyed—besides, whenever the vital principle of religion begins to operate, they render the path of duty less difficult.

Among the most important religious habits, may be ranked the daily exercises of devotion,—a fixed time and plan for reading the Scriptures; a regular attendance, and serious behaviour, at a place of worship; and a practical regard to the Sabbath.

Devotional Exercises.—In bringing up children to regular and stated devotional exercises, it will also be necessary to instruct them in the true nature of prayer; and this may best be done by examples.—We may remind them that the disciples prayed, when, in the midst of the tempest, they cried, "Lord save us, we perish;" (Matt. viii.)—that the publican prayed, when he smote upon his breast, saying, "God be merciful to me a sinner;"—that the blind man prayed, when, notwithstanding many discouragements, he still repeated, "Thou son of David, have mercy upon me;"—and that these are all instances of that fervent and humble prayer of the heart, which "availeth much."

Children may be asked, if they were hungry or athirst, distressed or in danger, in what manner they would call upon their earthly parents for relief and deliverance; and reminded, that it is with the like earnestness they should beseech their heavenly Father to pardon their sins, to strengthen their weakness, "to deliver them from evil," and to grant them "his favour, which is better than life." Their attention should be directed to the powerful and tender affections of their earthly parents toward them, that, from this consideration, they may be the better able to comprehend the love of God, as being infinitely greater, more tender, and unchangeable. They may be taught, that, as God heareth the ravens cry, and satisfieth the wants of every living thing, much more is he ever attentive to the feeblest desire, or the least sigh, raised in the hearts of his children toward him: that it is the prayer of the heart alone which is acceptable in his sight, although a form of sound words is valuable, as an assistance in raising the affections, and confining the wandering thoughts.

But children are too often suffered to repeat their prayers with as little reflection, and almost as little reverence, as they manifest in the common engagements of the day. We should endeavour to bring them into a serious and tranquil state of mind before they kneel down. They may then be reminded of their faults with good effect; and thus gradually accustomed to unite self-examination with the duties of devotion; examination, not only of their outward conduct, but of their motives; a habit so essential to real religious advancement!

The morning and evening afford the best opportunities for devotional exercises; and it should be our earnest desire to accustom our children, to begin and close the day with Him in whom they "live, and move, and have their being;" to accustom them "to seek *first* the kingdom of God;" to make it their business, on waking, to give thanks for the mercies "which are new every morning," and to seek

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* See a Missionary voyage to the Southern Pacific Ocean, in the ship Duff, 4to. Appendix, page 413—420.

or daily strength, support, and protection: that thus, "when they arise, they may still be with him;" that he may

"Guard their first springs of thought and will,
And with himself their spirits fill."

In the evening, when they have prayed for pardon and peace, let us endeavour to infuse the spirit of that beautiful expression in the Psalms,—"I will lay me down in peace and sleep, for it is thou, O Lord, only, makest me to dwell in safety." At no time is the influence of a mother more valuable than when her children are retiring to rest. It is then, that having ceased from the business and the pleasures of the day, their minds are quieted, their feelings more tender, and more fitted for the reception of religious impressions. Happy is it if the spirit of her own heart be such as to enable her to make full use of these favoured moments; to make use of them as valuable opportunities for withdrawing the hearts of her children "from things which are temporal," and of fixing deeper and more lively impressions of those "which are eternal." In the absence of a mother, on these occasions, it is the duty of an assistant, as far as possible, to supply her place. When a child has repeated his evening prayers, she should not allow him to return to trifling conversation or common pursuits, but take him quietly to bed, and she will find it beneficial and gratifying to him: then, to read a psalm or hymn, as the last thing before she leaves him.

The prayers of children should be simple and suitable to their understandings and state of mind: we must not, however, expect that they will always enter into them with the feeling we may desire. Yet, as we are to persevere, through all discouragements, in the performance of this sacred duty ourselves, must we not also train up our children to it, notwithstanding their great infirmities, in simple obedience to the express commands of God; in humble reliance on his blessed promises; and with full confidence in Him who is not an high priest that cannot be touched with the feeling of our infirmities, but who ever liveth to make intercession for us? and may we not hope, that the prayers of our children would be less defective, were the spirits of those about them more serious and more devotional?

A love for the sublime and beautiful works of nature should be early cultivated, not merely as affording a source of pure enjoyment, but as a taste, which, if properly directed, may promote a devotional spirit, and elevate the mind, by raising the views "through things which are seen," to Him who is invisible.

"Happy, who walks with him! whom what he finds,
Of flavour, or of scent, in fruit or flower;
Or what he views of beautiful or grand
In nature, from the broad majestic oak,
To the green blade, that twinkles in the sun,
Prompts with remembrance of a present God!
His presence, who made all so fair, perceived;
Makes all still fairer." *(To be continued.)*

Christian Register.

BOSTON, FRIDAY EVENING, JUNE 6, 1823.

Massachusetts Convention of Congregational Ministers.

The account given in our last, of the apparently amicable manner, in which the offensive and invidious question before the Convention at their late meeting was disposed of, must have been gratifying to every lover of peace and good order, and to every advocate of Christian courtesy and kindness among Christian ministers. We regret the necessity which a regard to truth lays upon us, of making a statement of some facts, which place the late affair in the Convention on quite a different ground, as regards a part of our orthodox brethren, from that on which it seemed to stand, by the general account given in our last. Let it not be supposed that this subject is again brought up with any disposition to keep alive a spirit of alienation among the clergy. It is done only to prevent the false belief, that the spirit of conciliation, mentioned in our last, was felt by the orthodox clergy *generally*, or that their final acquiescence in the result was *voluntary*.

With a respectable minority of the Orthodox clergy there was a very praise-worthy spirit of conciliation, and to their influence it was to be attributed, that the business resulted in a manner so favourable to the cause of good order and peace. There is good evidence, that the original movers of the subject, together with those who were most active in supporting it last year, had determined to carry the business through in all its obnoxious features, and that they would have done it, had they not found a powerful minority of those, whom they had considered of their own party, arrayed against them. This appears from the following circumstances:

1. The Report finally read in the Convention was quite a different thing from that which was originally prepared by the Committee. We believe it is admitted on all hands, that the alteration of the Report was made after the clergy had generally arrived in Boston. The occasion of the alteration will undoubtedly be found to have been the strenuous and decided opposition, that was manifested to the original Report by a part of the orthodox clergy, who had assembled in the city on Tuesday.

2. Another circumstance that justifies this impression is, that in voting for a preacher, very few, if any votes were given for the Rev. Dr. Pierce, except by what are called the liberal clergy, and those gentlemen of orthodox sentiments, who were opposed to the original Report. The number of votes cast confirms this statement,—the amount being about the same as the number of the liberal clergy and the opposers of the Report, who were present.

3. In addition to these circumstances, we may bring to view the opposition that was made to the motion for taking no further order on the subject of the Report. Nor should we pass over the proposition of one of the advocates of the obnoxious question, to have the Report printed, and sent to every member of the Convention. What was the object of the advocates of this measure, except it was to effect by influence and recommendation, what they could not effect by authority; viz. a virtual exclusion of the liberal clergy from all share in the sympathies of their clerical brethren, who differed from them, and, as far as they could, from all influence in the community, and all enjoyment of its respect and support? As the Report denounced and reprobated all who do not come to the Calvinistic standard of faith, no one, who heard it, can doubt, we think, that the object of sending it to every member of the Convention was, to effect as far as practicable, the ill-omened plan of the original Report,—an exclusion from fellowship of all, who could not utter their *shibboleth*;—a plan which a respectable portion of the orthodox clergy had not only the wisdom to foresee would be fraught with injurious consequences to the general interests of religion, but had also the good principles and correct Christian feelings, which prompted them to exert their influence in opposition to proceedings so injurious, unjust, and unchristian.

That the dispositions of the Convention as a body, *i. e.* the majority of the Convention, were conciliatory, is manifest from the happy result of the meeting. But that a considerable majority of the orthodox members (including generally, we believe, those who are most rigidly Calvinistic) were dissatisfied with the result, and acquiesced in it only through necessity, we think will not be denied by any who know the circumstances of the case. If this is a fact, why should it be concealed? Why should not the honour of the pacific and happy result of the meeting redound to those gentlemen of the orthodox party, to whose conciliatory and praiseworthy exertions it was owing. The result has very strikingly evinced the folly and wickedness of the whole plan, and will, we hope, prove an effectual admonition to all warm-headed partisans to embark no more in enterprises so generally and decidedly disapproved by the good sense of the community, and so wounding to the good feelings and Christian sympathies of all catholic, considerate, and reasonable men. We do flatter ourselves, that the example of catholicism and conciliation given by the Convention, as a body, and which was particularly striking in a respectable portion of the orthodox clergy, will extend its influence to those, who have hitherto (no doubt, in most instances, from a mistaken sense of duty,) pursued a different course; and that they will cheerfully exert themselves in healing the unhappy wounds that have been occasioned; and by their generous treatment of those who may differ from them, practically acknowledge that they have hitherto mistaken their characters, and unjustly injured their reputation,—and that a man is not necessarily an enemy of all order, good morals, and good principles, merely because he is an Unitarian or an Arminian.

In a late number of the Christian Mirror, it is recommended that an ecclesiastical body be formed in Maine, to be called a "General Conference;" which body shall be a substitute for what is called "The General Association," in the other New-England States. It is recommended that in this "Conference," the Churches be represented by lay delegates, as well as by the clergy.

This plan is highly approved by the editor of the Boston Recorder. Speaking of the advantages and importance of a general union of Churches agreeably to the above proposition, he uses the following strong language. "It involves the only means of preserving Congregationalism, as a form of Church Government, from speedy annihilation."

In an account of a meeting of the Presbytery of South Carolina, in April last, the Recorder has the following remark:—"None of the ministers of the gospel within the bounds of the Presbytery are tinctured with any of those heresies, which have in many places dishonoured God and destroyed the souls of men."

Chapter XIV. of "The Recollections of Jotham Anderson," will be inserted in our next.

The circumstance that these Communications are given out under the head of *Chapters*, instead of *Numbers*, has led a few persons to suppose that they were extracts from some published work, and not, as they are, *original communications*.

An account is given in the southern papers of a great *horse race*, which lately took place at Long Island. We are told that the regular purse which was run for, was 40,000. It is said also, that the whole amount of money staked on the event of the different races was nearly a quarter of a million dollars, and that the number of people assembled was variously estimated from 50,000 to 70,000. The extravagant folly, which pervaded the minds of the multitude, in relation to this subject will be seen by the following extract from a New York paper. After stating that numbers from almost all parts of the union had been induced to attend, it is remarked:

"All the packets, and vehicles of conveyance to the city have been crowded for several days, and our hotels and boarding houses filled to overflowing. It was natural, therefore, that an unusual excitement on the subject should have been produced in the city, which was nearly depopulated during the day."

We are not told of what ranks of society this immense concourse was composed. Nor is it necessary we should be. Our readers will readily enough conclude that it did not consist of the industrious, well-principled, and useful part of the population of our country. No persons, we trust, of respectability and good standing in society would sanction with their presence, so immoral and unworthy a spectacle. In addition to the loss of time and squandering of money, on the occasion, what a shock is given to the public morals by every such instance that occurs of wholesale gambling. It really seems to us that it is a proper subject of Legislative interference. The tendency of all such games is to engender and nourish a spirit of discontent with the plain, every-day duties of life, and to render unpopular the good, old-fashioned habits of honest industry, by which our happy community has been hitherto distinguished.

For the Christian Register.

PARENTAL ADVICE.

There is no period in the life of a young person more critical or interesting, than that in which he leaves the paternal roof, and the immediate watch and direction, under which he has there been placed, in order to enter the Academy or the College. He will at once feel the want of that kind attention, which was always paid to his comfort, and of that caution and guidance, which kept him in the paths of safety, of wisdom, and of peace; especially as he will soon find, that he is exposed to difficulties and perplexities, and often in danger of taking a wrong course. Of how much importance, then, must it be, that, when he has left the counsellor, he may bear with him the counsels, which are most essential to his direction, security, and welfare. Parents, give that advice as their son is taking his departure; and repeat it as they occasionally visit him, or his return to them may afford the opportunity: and when the voice which uttered the earnest exhortation, the solemn charge, or the tender remonstrance, ceases to be audible, the impression may be renewed upon the heart, by the perusal of a letter of the celebrated Gellert, containing *Instructions from a Father to a Son, on entering College.* This has been published in this city; and every Parent, who wishes that his son may be well advised, will exhort that son to read it; and every lad at School, and every young gentleman at College will read in it the counsels of wisdom and virtue, expressed with a tenderness and affection, which bespeak for them his filial regards, and claim his dutiful observance.

* The Letter is for sale at this office, price 17 cts.

A gentleman of this city has politely favoured us with the following extract of a letter from the Rev. William Adam, of Calcutta.

We have reprinted here Mr. Channing's sermon at the ordination of the Rev. Mr. Sparks; and from the advertisement prefixed,* you will perceive that I fully agree with you respecting the mode of conducting religious controversies. Does truth fear to be confronted with error?—Is error so potent as to vanquish truth in fair and open conflict? On the contrary, do not the friends of truth effectually promote its interest by affording to the advocates of error, a public arena, on which their arguments may be at once advanced and confuted? Sincere as I am in the belief of divine revelation, and desirous of universally extending its benign influence, I would rejoice at nothing more than to see respectable and learned Hindoos and Mussulmen fearlessly standing forth to impugn the *genuine* doctrines of the gospel. In that case, missionaries, instead of wasting their time, talents, and money, in unprofitable schemes, both great and little, in order to substitute for Hindooism and Islamism, the name, without the power, of godliness, would have an opportunity of proving their religion to be established by the most direct and convincing evidence; to contain the most sublime and important truths; to unfold the most certain and ennobling hopes; and thereby to evince that it is indeed a faithful saying, and worthy of universal acceptation.—The consequence would be, no doubt, a powerful impression in favour of christianity. Such ever will be the consequence, both among Europeans, and Asiatics, of free and public inquiry into the doctrines of the gospel.

"Since you left Calcutta I have been excommunicated from the Circular Road Church, for professing that Jesus Christ was nothing more than the Son of God. This drove me into an open avowal of Unitarianism. I commenced public worship, which I still continue, and have opened subscriptions for building a chapel. I am supported both by respectable Europeans and natives.

We have also commenced a school in which about fifty native boys are instructed in English, *gratis*. Divine revelation, in all its parts, is more and more become my darling study; and I am firmly convinced that Unitarianism is the doctrine of the gospel. All the Mahommedans are Unitarians: some Hindoos are Unitarians; but *Christian* Unitarianism I esteem the pearl of great price; and it is that alone that can become an universal religion. Whatever differences of religious opinion may arise, however, it is still my first and most earnest desire to keep the unity of the spirit in the bond of peace. Holiness is the great end of all religion; and wherever I see that, I am convinced there can be no fatal, although there may be hurtful errors. *Calcutta, August 8th, 1822.*

* See Christian Register of Feb. 21, 1823.

RELIGIOUS INTELLIGENCE.

Within fifteen months the Bible Society of *Wayne co. Ohio*, has distributed 450 Bibles and Testaments. The practice has been adopted of visiting families to ascertain their wants. It was found, by one individual, that out of 101 families which he visited, 37 were destitute of the Bible.

In the Diocese of New-York, there are 71 Presbyters and 19 Deacons. The whole number of Congregations is 127. The number of missionaries employed is upwards of *twenty*. The number of Candidates for holy orders in the Diocess, is *twenty-one*.

It is stated in the Philadelphia Recorder, that 300 additional clergymen are supposed to be wanted, in the Episcopal Church in that country.

The Russian Bible Society continues to exert itself efficiently. During the past year 105,000 copies of the Scriptures have been sent off to the interior, which is double the number sent off on any former year.—The Swedish Bible Society has circulated nearly 200,000 copies since its establishment.

Distribution of Bibles in South America.

In a letter lately received by Mr. Hill, Treasurer of the American Board of Commissioners for Foreign Missions, from E. Lynch, Esq. dated Lima, Nov. 20, 1822, the writer gives the following account of the distribution of 500 Spanish Bibles, and 500 Spanish Testaments, received by him at Luna.

"I received the Bibles and Testaments from the British and Foreign Bible Society, and, as I mentioned in a former letter, the whole were either sold, or gratuitously distributed.—The number sold pays about the amount of the invoice. They were delivered out singly, in three days; and so great was the concourse of people, that I was obliged to close my door upon them. The public papers, however, have spoken against them, for there are yet many religious prejudices existing here.—A recommendation from you has much weight with me; and I shall not fear to receive and distribute more Bibles. I have written to the Secretary of the Society."

MASSACHUSETTS LEGISLATURE.

SENATE.

SATURDAY, MAY 31.

The committee appointed to see what measures the Senate ought to adopt to testify their respect for the memory of the Hon. John Phillips, reported the following resolutions, which were unanimously accepted, viz:

Whereas it has pleased Almighty God to remove by sudden death the Hon. John Phillips, a member of the Senate of the Commonwealth of Massachusetts:—Therefore,

Resolved, That, while the members of the Senate bow with submission to the Divine will, they feel it to be their duty publicly to express, and to place upon their records, the high sense they entertain of the urbanity, integrity, and wisdom, of their deceased colleague, and of the great regard that is due to his memory, for long and valuable services in many public offices of great responsibility and honour, and more especially for the distinguished ability with which, for a series of years, he has discharged the duties of President of the Senate of this Commonwealth.

Resolved, That the members of the Senate sincerely sympathise with the family and relatives of the deceased, in this most afflicting event, and in token of their respect, will attend the funeral.

Resolved, That the members of this board will wear crape on the left arm during the session, as a mark of esteem for their departed friend.

The Rev. James Walker, of Charlestown, was elected chaplain, and has accepted.

IN CONVENTION.

The following gentlemen were elected counsellors by the two houses assembled in Convention:

Hon. Seth Sprague, Joel Cranston, George Hull, John Mason, William W. Parrott, James Fowler, Sherman Leland, Braddock Dimmick, and John Keyes.

Alden Bradford, Esq. was re-elected Secretary, and the Hon. Nahum Mitchell was re-elected Treasurer and Receiver General of the Commonwealth for the ensuing year.

The abovenamed gentlemen having declined taking seats at the Council Board, the following gentlemen were, on Tuesday, elected to the office of Counsellors, and the Secretary ordered to notify them, viz:

William P. Walker, Esq., Jesse Putnam, Esq., Hon. Marcus Morton, Nathan Chandler, Esq., David Cummins, Esq., Hon. Thomas Weston, Hon. Solomon Smead, Ebenezer Fisher, Esq., and Abraham Lincoln, Esq.

TUESDAY, JUNE 3.

The Hon. Mr. Brooks was charged with a message to the Hon. House, proposing to that Hon. Body to meet with the Senate, in the Hall of the Representatives, at 4 o'clock, for the purpose of attending the funeral of the Hon. John Phillips.

[The house signified its concurrence.]

Petitions Committed—of Zephaniah Swift Moore, and others—of John Hawes and others—of John Page—of Amasa Bailey and another—of Silas Johnson and others—of Benj. Chace and others.

HOUSE OF REPRESENTATIVES.

SATURDAY, MAY 31.

Messrs. Bush, Porter, and Pratt were appointed a committee to consider the expediency of amending the law respecting the Impounding of Cattle.

A committee was appointed to report on the expediency of establishing an additional term of the Supreme Court in Hampden county.

Petitions—of John Skinner and others—the Merrimack Manufacturing Company—W. Correy—Daniel Ruggles—Thomas Hale—Minerva Parker—Thomas K. Jones & Co.—Alfred Walker and others—Abel Wesson and others—Ebenezer Sherman and others—Sylvanus Lazell and others—Zenas L. Leonard—Terrant Merriam and others—Jacomb Jaquith—Recall Degrass—Otis Ammidon and others—the Selectmen and Overseers of Mendon—Stephen Stockwell—James F. Baldwin—John Brown and others—Luther Sheldon and others—David Howe and others—and John Andrews, were severally read and committed.

Adjourned to Monday.

MONDAY, JUNE 2.

Messrs. Lincoln, of B., Williams, and Train, were appointed a committee to consider the expediency of providing by law, that persons having conscientious scruples about taking an oath, may be allowed in certain cases, to *affirm* instead thereof.

Petitions—of Quincy Johnson and others—J. Squire, Jr.—Ebenezer Forrest and others—Seth Lee—G. Priest and others—the Selectmen of Foxborough—the Selectmen of Lunenburg—Daniel Ruggles—Samuel Dawes and others—John R. Hudson and others—Frederick Cabot and others—John Bridge Jr. and Timothy Marshall, jr.—Charles Foster—Joshua Green and others—the President, Directors, and company of the Exchange Bank in Salem—Stephen Brown and others—Amos Binney and others—the towns of Topsfield and Manchester—and Ethan Cobb, were severally read and committed.

TUESDAY, JUNE 3.

The two houses proceeded to the appointment of the joint standing committees, viz :

Of Accounts—On banks, &c.—On Eastern Lands—On applications from sick and wounded Soldiers—On Turnpikes, Bridges, &c.—On Interior Fisheries—On Towns—On Parishes—On Ministerial Lands—On New Trials—On Manufactures.

The city of Boston had leave for a bill to amend the charter.

The Hon. Messrs. Allen and Adams, Messrs. Coffin, Saxton, and Barnard were appointed a committee to report on the expediency of disposing of the property of the state on Rainsford Island.

A committee was chosen to report on the expedien cy of continuing the law for the encouragement of Agriculture and Manufactures, which expires in February next.

The committee on change of names was directed to report on the expediency of providing by a general law for the change of names.

The Hon. Messrs. Richardson and Strong, Messrs. Hobart, of Hanson, Lincoln, of B., and Tyrrel, of L., were appointed a committee to consider the expediency of making further provision by law for the support of public worship.

Petitions read and committed this day.—Of M. Townsend and others—of Silas Hale and others—of the North Branch Turnpike Corporation—and Remonstrance of the town of Ashburnham against the same—of John Jenckes and others—of Joseph Winsor and others—of Thaddeus Rude and others—of Nahum Parker and others—of Joseph Bean—of Nehemiah Knowlton and others—of Joseph Bascom and others—of the town of Charlestown, praying the repeal of all laws restricting the erection of buildings in that town—of Joel Smith, for the town of Lincoln—of Asa Green—of Mary Poor—of Catherine H. A. Willard—of Peter Dow—of towns of South Reading and Saugus—of the towns of Lynn and Saugus—of Nathaniel S. Ruggles—of town of Edgartown—of the First Baptist Society in Westborough—of Ezra A. Bourne and others—of P. P. F. Degrand and others—of John Ward and others—of Ebenezer Cannon, jr.—of James Savage and others—of Valentine Pease and others—of William Going—of Ezra Gates—of John Stevens.

DOMESTIC INTELLIGENCE.

Artillery Election.—The *Ancient and Honourable Artillery Company*, under the command of Gen. LYMAN, celebrated their 185th anniversary on Monday. The discourse was delivered by the Rev. J. S. J. Gardiner, D. D. in the church in Chauncey Place.

A dinner was provided in Fanieul Hall. At half past four the company paraded on the common, in front of the State House. The officers elect for the ensuing year being made known to the executive, were severally invested by him with the insignia of their command, as they were resigned by their predecessors. The number of spectators assembled on the common was unusually large.

Mr. Solomon P. Niles, Tutor at the University, in Mathematics and Natural Philosophy, has been chosen Master of the English Classical School, in the place of Mr. Emerson, resigned. *Bos. Daily Adv.*

At the last meeting of the American Academy, Benjamin Dearborn, Esq. communicated a notice of the invention by him, of three instruments for important uses in navigation, which he has appropriately named the Warner, Rater, and Fathomer. The Academy, on his invitation, appointed a committee to examine these inventions. A writer in the Centinel recommends that the opportunity of Capt. Hull's departure for the Pacific Ocean, should be embraced for testing by experiment, the value of these instruments. In the article alluded to, they are thus described : *D. Adv.*

"The Warner is to give the mariner immediate intelligence when in shoal water, without the assistance of the lead and line.—The Rater is to give the rate of a ship's sailing, which is a substitute for the log, and can be managed with great ease and facility by one person, whereas it always requires *two*, and sometimes *three* persons to throw the log, which is uniformly agreed, by gentlemen skilled in navigation, to be an imperfect method of deciding the rate of sailing, with any degree of precision.—The object of the Fathomer is to obtain soundings without heaving to, or being obliged to retard the progress of the vessel,

These instruments I have viewed with much pleasure more than once ; and have been very minutely and scientifically explained to me by Mr. Dearborn ; and they discover self-evident testimony, favourable to their practical operation, and some particulars yet remain to be accomplished, which can be obtained only by practice ; hence the reason of my recommending that the experiments may be made under the direction of an officer so thoroughly familiarized with nautical subjects, whose decision may be relied upon with confidence, and if favourable, on all or either of the instruments here named, very valuable advantages will accrue to nations from its use."

Massachusetts Medical Society.—The annual meeting of the Massachusetts Medical Society, was held on Wednesday last, at the Medical College, in this city. In the absence of the President and Vice President, the Senior Counsellor present, Dr. Hazeltine was called to the chair. Afterwards Dr. Dexter came in, and at Dr. Hazeltine's request, he presided for the remainder of the meeting. After the records were read, the Society proceeded to the election of Counsellors for the several districts the ensuing year, as follows :—

Suffolk District—Drs. D. Townsend, Welsh, A. Dexter, W. Spooner, Bullard, Coffin, Dixwell, Jackson, Warren, Gorham, Randall, Shattuck, Brown, Channing, Bigelow, and Howard.

Essex—Drs. Holyoke, Fisher, Oliver, Treadwell, Prescott, Gardner, Hazeltine, Bradstreet, and Cleveland.

Middlesex—Drs. Brooks, Hurd, Bancroft, Thomas, Heywood, Wyman, Chaplin, Bucklin, and Walton.

Worcester—Drs. Haskell, Fiske, Greene, Batcheller, Thurber and Holmes.

Hampshire—Drs. Dwight, Smith, W. Hooker, Flint, Lathrop, A. F. Stone, and S. W. Williams.

Berkshire—Drs. Burbank, Collins, Rogers, Childs, Tyler, and Worthington.

Norfolk—Drs. Holbrook, Miller, Bartlett, Thaxter, and Bugbee.

Plymouth—Drs. Orr, Otis, and Hayward.

Bristol—Drs. Billings, Leonard, and Breed.

At two o'clock the annual discourse was read by Dr. Child, of Pittsfield, after which the Society adjourned to the Exchange Coffee House, and dined together. *B. D. Adv.*

We are informed, says a Belfast (Me.) paper, of the 28th ult. that a Mr. Weare, of Union, was struck by lightning, on Sunday morning last, while building a fire. The electric fluid came down the chimney to his shoulder, and ran down his leg ; and laid him apparently lifeless. His wife, with great presence of mind, instantly began throwing buckets of water upon him, and continued so doing till he recovered his senses. Though his clothes were set on fire, and himself much burnt, yet he is considered to be doing well.

Fishermen taken.—The English gun-brig Argus took, a short time since, two fishing schrs. belonging to Portsmouth, N. H. in the harbour of Shelburne, N. S. where they put in expecting a storm ; five of their crews arrived here last Wednesday from St. John, on their way home, destitute of clothes, &c. having every thing taken from them excepting what they had on.

Gazetteer of New-Hampshire.—This valuable work, which has been a long time in preparation, is just issued from the press of J. B. Moore, of Concord, N. H. *Haverhill Gaz.*

PROVIDENCE, JUNE 3.

Latest from Gibraltar.—We are indebted to the politeness of Capt. Daggett, of the Robert Cochran, who left Gibraltar, April 15, for the Gibraltar Chronicle of April 12 and 14. They announce no event of importance. The King of Spain arrived at Ecija, about 55 miles from Seville, on the 7th of April. Intelligence of his arrival at Seville was received at Cadiz on the 13th. In the Chronicle of the 14th, Messrs J. M' Keever, S. L. Breese, and F. Rutledge, officers of the United States' Navy, are mentioned as passengers on board the English brig Liberty, which cleared from Gibraltar, April 14, for Greenock.

Captain Daggett was the bearer of despatches to the United States' Government.

Age of Benevolence.—The donations to benevolent societies in this country, the last year, were between two and three hundred thousand dollars. Of this sum, $59,000 were received by the American Board of Commissioners for Foreign Missions ; and $17,000 by the American Education Society. *Prov. Pat.*

Eight persons have been indicted in Providence for keeping disorderly houses. How many such might be indicted in Boston ?

NORWICH, (CON.) MAY 28.

Tempest.—On Saturday afternoon this vicinity was visited by a thunder storm, which prostrated several barns, fences, trees, &c. and occasioned other destruction. At Montville, while the Rev. pastor of the church in that place, was directing the attention of his flock to the tempest, by reading the hymn which begins thus,

" Methinks the last great day has come,
Methinks I hear the trumpet sound,
That shakes the earth, rends every tomb,
And wakes the prisoners under ground,"

a bolt of lightning struck the cupola of the meeting-house, shattered the belfry, shivered several of the posts and pews in the interior, and instantly killed Mrs. Bradford, a widow, aged 72, and Mary Comstock, a child of nine years of age, and injured several other persons. The consternation with which this visitation struck the congregation, can be better conceived than described. There was no conductor to the house, and the vane was supported by a piece of iron, which, it is supposed, attracted the lightning. Another meeting-house was struck about the same time, and the lightning being conducted by the rod, did the building no injury.

By the report of the Overseers of the Newgate Prison in Connecticut, it appears that the whole number of prisoners in confinement, is 109. There has been no annual report. A stepping-mill is recommended in addition to the present modes of employing convicts.

The Bill for the repeal of the steam boat law has been negatived in the Legislature of Connecticut, 132 to 66.

NEW YORK, MAY 26.

The Colombian national schooner Gen. Santander, Capt. J. Smith, arrived here yesterday morning in 16 days from Laguira, having on board His Excellency San. Jose Maria Salazar, the Colombian Minister to the United States, and suite, and also San. Leandro Palaccos, Consul General.

Two Chinese youths have arrived at Philadelphia, and will leave there in a few days for the Foreign Mission School, at Cornwall, Connecticut. They have been taken up by a number of citizens with a view to give them a Christian education, hoping that on their return home, they may be useful in Christianizing the Chinese, the most populous heathen nation on the globe. *N. Y. Gaz.*

A new daily morning paper has made its appearance at New-York, under the title of the " New-York Patriot."

A roll of Papyrus, measuring about eleven inches in length and five in circumference, has been discovered in the Island of Elphantia. It is found to contain a portion of the Iliad, very fairly written in large capitals, such as were in use during the time of the Ptolemies, and under the earlier Roman Emperors.

The pounding mill attached to the powder works of Mr. Daniel Rogers, about three miles from Newburgh, N. Y. blew up on Sunday evening, 25th ult. No person was injured.

Hessian Fly.—The following extract of a letter dated Wheatland, May 19th, from H. S. Turner, Esq. of Jefferson county, (Va.) shows the alarming extent to which this destructive insect has extended its ravages.

"The havoc committed by the *Hessian Fly*, is without example, and surpasses all description. Our fields are literally laid waste, and cattle are turned on many of them, which, three or four weeks ago, promised an ample remuneration to the industrious farmer for his anxious and toilsome care."

Mail Robbers.—Carroll, Dougherty, and Kelley, the three men charged with attempting to rob the United States Mail near Petersburgh, (Va.) in December last, underwent their trial before the Federal Court in Richmond on Friday last, and we understand they were all three found guilty. The punishment of these men rests with the judge, who is expected to pronounce sentence in a day or two.

Complaints are made in the Norfolk papers that the British Colonial Trade with our ports is not placed on the expected terms of equality, and an expectation is suggested that our vessels will be again excluded from the British Colonial ports.

Negro Lewis has been tried and found guilty of the murder of Mr. Walker, at Norfolk, and sentenced to be hung on the 27th inst.

ST. FRANCISVILLE, APRIL 29.

The Missisippi is now some feet higher than it has been known for several years, and rising very rapidly. From the accounts of steam boats, all its tributary streams are very full. The road from this village to the landing, is almost impassable by wagons, and should the water continue to rise a few days longer, we may expect to see flat boats at the bottom of the hill. The immense rains which have fallen within the last two or three weeks, have very seriously injured the crops, and combined with the great rise of the river, leave the planter but a melancholy prospect.

The number of men employed by Napoleon to subjugate Spain, was *five hundred and fourteen thousand, seven hundred and ninety-six*. These men were hearty in the cause, and were commanded by able generals. They fought for four years, and were finally unsuccessful. What can be expected from 100,000 men, going reluctantly to battle, and led on by incompetent officers?

FROM SOUTH AMERICA.

From Mexico.—Vera Cruz papers to the 4th of May have been received at Philadelphia.

At the session of the Mexican Congress of the 12th April, it was resolved that *the crown* should be expunged from the seal of state, and from the national flag.

At the sitting of the 17th, the Minister of Foreign Relations made a report on the foreign embassies of Mexico. He also proposed sending an envoy to Rome, to acknowledge the Roman Catholic as the religion of the state.

It was decreed by the Sovereign Congress, that the Mexican nation were not amenable to any law or treaty, excepting such as proceeded from itself, or by its appointed representatives. The Colombian Minister, Miguel Santa Maria, has been recalled to Mexico to fulfill the duties of his office.

The Ex-Emperor of Mexico, with his family and suite, embarked at Vera Cruz early last month, on board the British ship Rollins, which was to proceed in a few days for Italy.

From Chili.—The National Intelligencer furnishes extracts from Chili gazettes, which announce the abdication of the supreme director, O'Higgins, and the substitution of a provisional junta, for the government of Chili, composed of the citizens D. Augustin Eyzaguirre, D. Jose Miguel Infante, and D. Fernando Errazuris. This event took place on the 29th of January last. On the same day, the junta appointed Dr. Mariano Egano, minister of marine, and Dr. D. Augustin Vial, minister of finance and war.

From Buenos Ayres.—We have been favoured with Buenos Ayres newspapers of March 30, and April 1st. They contain part of a narrative of another alarming conspiracy for overturning the Government, which had been recently suppressed. The first notice of the conspiracy was received by government on the 15th of March, and on the 19th the insurgents appeared in open arms. After a little fighting, the insurgents were routed, and most of the conspirators were arrested. A letter which we have seen of April 3d, speaks of the late commotions as of a very serious nature. It was expected that the conspirators would be brought to the scaffold, and a hope is expressed that the energetic measures taking by the government, would put an end to the attempts at revolution. *B. D. Adv.*

From Lima.—A petition, signed by all the Americans at Lima, and other places on the Pacific, has been forwarded to the government of the United States praying for the removal of the American Agent there, on account of conduct highly prejudicial to the interests of his countrymen. *Patriot.*

Notwithstanding the defeat in the independent army by the Spanish force, it still was maintaining its ground at Arica ; in consequence of this defeat, the army in Lima, and its citizens, have proclaimed a Republican Government, and dissolved the former, which was obnoxious. The President is Mr. Rivus Agnero, acting at the same time as President of the Directory. Aid and reinforcements were expected at Lima from Bolivar, in order to contnue the war—*Nat. Gaz.*

The reports of the late Naval action near Porto Cabello, have been very crude and inflated. The two Colombian vessels captured by the Spaniards, unquestionably fought well, and suffered severe loss ; but Com. DANIELS was not killed, nor did he nail his flag to the mast. The Spanish force, though superior, was not greatly so ; and a negociation was in train for the exchange of prisoners.

Mr. Ravenga, Envoy of the Republic of Colombia, was arrested in London, in March, at the suit of Macintosh, the army accoutrement maker, for the sum of ninety thousand pounds, due from that government.

A coppered piratical barge, carrying two lug sails, and rowing 16 oars, has been taken by the boats of Com. PORTER's squadron, and carried into Havana. The pirates escaped by running her on shore and taking to the woods.

The Pirates exterminated.—Havana letters to the 17th ult. announce that the troops sent into the interior, and on the coast, to exterminate the pirates who had taken shelter there from the American and British cruizers, and renewed their depredations on land, have been very successful, and have swept the haunts of all those desperadoes.

New South Wales.—At Sydney, in New South Wales, 3 public journals, and five other publications now issue from the press.

FOREIGN INTELLIGENCE.

From Turkey.—We have received Smyrna papers to March 21. The paper of March 21, contains an account of the great fire at Constantinople on the 1st, by which more than 12,000 houses were destroyed, many persons perished, and more than 40,000 were reduced to a state of want and misery. At a certain period of the conflagration the quarter occupied by Armenians and Franks was threatened, but in consequence of a change of the wind, the flames took a different direction, and not a house belonging to a French, a Greek, or even to a Christian was destroyed. A fleet was fitting out, with great activity, to cruize on the opening of the spring against the Greeks. It was to consist entirely of frigates, corvettes and small vessels.—The Ipsariotes had 48 vessels and the Hydriotes 35, ready for the approaching campaign. They exulted in the prospect of having only frigates of the second class to combat. *D. Adv.*

TELEGRAPHIC DESPATCH.

BAYONNE, APRIL 19.

The Mayor-General to the Minister of War.

The Port and Citadel of Guetaria, have been carried by our troops. Two hundred men, among whom are two Colonels and ten officers, have been taken, with five pieces of cannon and their subsistences.

The Duke of Angouleme is well. It is said that the enemy has evacuated the fort of Pancorbo, after having nailed up the cannon ; that they abandoned Burgos on the 14th ; and that the French army is expected there by the Authorities, who have provided the subsistences.

We meet every where with the most flattering reception."

BAYONNE, APRIL 20.

A courier has just arrived from Madrid. The entry of the French was not known when he left. Great exertions were made by those concerned in the revolution to organize a system of defence ; the organization of new militia, conscriptions, and other projects, more easily formed than executed, were in agitation.

The opening of the session of the Cortes will take place at Seville on the 23d. The king and queen of Spain are in pretty good health. The Madrid Journals state that the royalist general Morales had been taken in an action at Carneja.

Gen. Quesada has made a demand at Bilboa for 400 complete uniforms. Bessierres, Merino and Isidore occupy the defiles of Serno Sierra ; the troops forming the garrison of Madrid have gone out to meet them.

The French troops are penetrating into the interior of Catalonia,

The greatest force of the Spanish Constitutionalists is supposed to be in Catalonia.

Capture of Logrono.—By an account from the army of the Pyrenees, dated at Logrono, it appears that that place was taken by the French troops about the 18th of April. The place was occupied by about 700 infantry and 250 cavalry. The account concludes with the following statement :

The result of this brilliant affair is the capture of General Don Julian Sanchez, 64 officers and soldiers, one standard, several lances, 2 or 300 muskets, &c. and about 30 killed.

Fourth Bulletin.—The head quarters of the army are at Vittoria, and will remain there some days. This city, like all the other places, through which His Royal Highness has passed, has evinced the utmost enthusiasm. The Marshal Reggio passed the Ebro some days since—his troops occupy Briviesca. The Marshal will advance to Burgos. The division Obert occupied Lagrono yesterday. The second corps is moving on to Saragossa. Prince Hohenloe, with the third, is blockading St. Sebastians and Pampeluna.

Signed at the head-quarters at Vittoria, April 18, 1823, by His Royal Highness' orders.

Major-General GUILLEMONT.

MARRIED,

In Framingham, George Morey, Jr. Esq. counsellor at law, of this city, to Miss Fanny Buckminster, daughter of Major Lawson Buckminster, of Framingham.

In Leominster, Mr. Bartemus Carter to Miss Sophia Maynard.

In Worcester, Austin Denny, Esq. editor of the *Worcester Spy*, to Miss Amelia Burbank.

In South Bridgewater, on Sunday morning last, by Rev. R. M. Hodges, Mr. Samuel Sanger, to Miss Susan Alden, both of B.

In Nantucket, Nathaniel Magoun to Miss Hannah Perry ; both of Sandwich.

DIED,

In this city, on Sunday morning, Mrs. Susan Heard, widow of the late Capt. John Heard, 3d.

In the Island of Cuba, on the 7th ult. Mr. Leon Chappotin, aged 58, a native of St. Domingo, and late a resident of Providence.

In Quincy, on Monday last, Peter Boylston Adams, Esq. aged 85.

In Brunswick, Mr. Edward Sewall, third son of the late David Sewall, Esq. of Hallowell, aged 19.

In Shrewsbury, on the 27th inst. Joshua Henshaw, Esq. aged 78, formerly of Boston. Mr. Henshaw was for many years Register of Deeds in this County.

In Dublin, N. H. on Tuesday last, after a painfull illness of some months, Mrs. Hannah, wife of John Snow, Esq. aged about 65.

MORAL AND RELIGIOUS TRACTS.

THE interesting moral and religious Tracts printed by the Trustees of the Publishing Fund, are for sale at the office of the CHRISTIAN REGISTER, the place of general deposit, No. 4, Spear's Buildings, Congress-street ; and also at the Bookstores where they have usually been found. The Tracts on hand are the following ;—

Life of Eleanor Morland, 8 cents.—Thomas Dormer, 3 cents.—Drunkenness, 3 cents.—Duties of Children, 3 cents.—History of Isaac Jenkins, 6 cents.—Lottery Ticket, 8 cents.—Edmund and Margaret, 8 cents.—Geneva Catechism, first and second parts, 8 cents each. Also, Frank, a sequel to Frank, by Maria Edgeworth, 88 cents for two vols.

THE BROTHERS.

A new and interesting Tract is just published as above, price 10 cents, entitled " *The Brothers*, or Consequences, a story of what happens every day ; with an account of *Savings Banks*."

N. B. Applications for the Tracts of the Publishing Fund, by those who wish to become Agents, may be made to DAVID REED, general Agent, No. 4, Spear's Buildings, Congress-street. June 6

GELLERT'S LETTERS.

FOR sale at this office, price 17 cts. " Instructions from a Father to his Son, on entering College. Translated from the German of C. F. GELLERT, Professor of Philosophy in the University of Leipsic."

June 6

DR. BANCROFT'S SERMONS.

FOR sale at this office, " Sermons on those Doctrines of the Gospel, and on those Constituent Principles of the Church, which Christian Professors have made the subject of Controversy. By AARON BANCROFT, D. D., Pastor of the second Congregational Church in Worcester. June 6

POETRY.

The following beautiful Elegy was written by JOHN QUINCY ADAMS, and was originally published in the Boston Anthology for January 1807. The Editors of the New-York Statesman have lately republished it, under an opinion that it never before had been published. It has been several times inserted in our Nothern papers. The Statesman has the following just remarks on it *Salem Observer.*

"These stanzas show the versatility of the author's talent, and prove him to be as skilful at turning elegiac verses on infants, as at drafting protocols and diplomatic letters, or wielding the iron pen of satire and polemics. In these we discover strong internal evidence of their being written by the person to whom they are attributed. The sentiments are both philosophical and classical. Some of the stanzas are little more than an elegant translation of a passage in the sixth book of the Æneid, in which Virgil discourses of the Socratic and Platonic system of Philosophy.—The doctrine however is beautifully blendid and harmonized with the christian religion. Parts of this elegy manifest a delicacy of feeling, a tenderness and pathos, which have generally been supposed not to belong to the character of the author:"

LINES

Addressed to a Mother, on the Death of two infants.

Sure to the mansions of the blest,
When infant innocence ascends,
Some angel brighter than the rest
The spotless spirit's flight attends.

On wings of ecstacy they rise
Beyond where worlds material roll;
Till some fair sister of the skies
Receives the unpolluted soul.

There at th' Almighty Father's hand,
Nearest the throne of living light,
The choirs of infant seraphs stand,
And dazzling shine, where all are bright.

Chain'd for a dreary length of years
Down to these elements below,
Some stain the sky-born spirit bears,
Extracted from this world of wo.

That unextinguishable beam,
With dust united at our birth,
Sheds a more dim discolour'd gleam,
The more it lingers on this earth.

Clos'd in this dark abode of clay,
The stream of glory faintly burns;
Not unobscur'd the lucid ray
To its own native fount returns.

But when the Lord of mortal breath
Decrees his bounty to resume,
And points the silent shaft of death,
Which speeds an infant to the tomb,

No passions fierce, no low desire,
Has quench'd the radiance of the flame:
Back to its God the living fire
Reverts unclouded as it came.

Oh Mary! be that solace thine,
Let hope her healing charm impart,
And soothe with melodies divine
The anguish of a mother's heart.

Oh! think the darlings of thy love,
Divested of this earthly clod,
Amid unnumber'd saints above,
Bask in the bosom of their God.

Of their short pilgrimage on earth
Still tender images remain;
Still, still they bless thee for their birth,
Still filial gratitude retain.

The days of pain, the nights of care,
The bosom's agonizing strife,
The pangs which thou for them didst bear,
No! they forgot them not with life.

Scarce could their germing thought conceive,
While in this vale of tears they dwelt,
Scarce their fond sympathy relieve
The suff'rance thou for them hast felt.

But there the soul's perennial flower
Expands in never-fading bloom;
Spurns at the grave's poor transient hour,
And shoots immortal from the tomb.

No weak unform'd idea there
Toils, the mere promise of a mind;
The tide of intellect flows clear,
Strong, full, unchanging and refin'd.

Each anxious care, each rending sigh,
That wrung for them the parent's breast,
Dwells on remembrance in the sky,
Amid the raptures of the blest.

O'er thee with looks of love they bend,
For thee the Lord of life implore;
And oft from sainted bliss descend,
Thy wounded quiet to restore.

Oft in the stillness of the night,
They smooth the pillow of thy bed;
Oft till the morn's returning light
Still watchful hover o'er thy head.

Hark! in such strains as saints employ
They whisper to thy bosom, Peace;
Calm the perturbed heart to joy,
And bid the streaming sorrow cease.

Then dry henceforth the bitter tear,
Their part and thine inverted see!
Thou wert *their* guardian angel here,
They guardian angels now to *thee*.

APHORISM.

The *Dissembler* does not think *within himself* what he says; the *Flatterer* does not think of *you*, what he says: the Dissembler intends not the *Truth*, the Flatterer means not the *Good* he speaks: The one speaks contrary to Veracity, the other contrary to Charity.

ADVENTURES OF A BIBLE.

[Continued from page 161.]

Men are known by the company which they keep; and the characters of men will be *formed* by the character of their companions. But much as men may pervert my expressions and sentiments, under every change of circumstances I retain the same dispositions, speak the same language, and have the same objects to accomplish. I felt no shame, therefore, when I found myself in the pocket of my new owner; for he who gave me my commission, and who spake by me, not unfrequently was seen with publicans and sinners. But *He* could, and did, *directly*, address, invite, exhort, persuade, and warn them. *I* could speak only when first addressed.

I was stolen to revenge a supposed insult;—and most earnestly did I wish, by an exposure of the crimes of this unhappy man, to convince him of his guilt and danger, and to bring him to repentance. But during the short time of my continuance with him, he gave me no opportunity of producing even a momentary influence on his thoughts. He had been for sometime on shore, before I was taken from the concealment of his chest; and I was with him but for an hour or two, when I was exchanged to an American sailor for a jacket. Here I was sensible at once of being far more highly valued than I had been; and in the hope of a new scene of usefulness, I felt new and very strong emotions of pleasure.

Richard Hale was the son of a fisherman, who had several children, to whom he had only given sufficient instruction to enable them to take care of themselves as sailors. But a pious mother had endeavoured to impress their minds with sentiments of religion and virtue. It was to the remaining power of these sentiments, I soon found, that the emotions were to be attributed, which he felt, when Richard received me. Upon being conveyed to his bosom, I perceived that I had been the cause of producing a great degree of agitation in his heart. He had exchanged a jacket for me, because he was pleased with my appearance, and could so easily obtain me; but the consciousness that I was now his own, recalled to his memory the happy days, when better feelings and better habits than he now had, would have given him the purest delight in my society. But he was afraid to consult me, either concerning the past, the present, or the future. He had become an associate of men of vicious and profligate lives; and in this society had just become acquainted with Trover. Here, however, I thought, was a heart not wholly beyond the reach of instruction;—and I again and again repeated the words of Christ, till I perceived that they obtained his attention: "I came not to call the righteous, but sinners to repentance." "They that are whole need not a physician, but they that are sick." These words soon began to awaken a few resolutions, not very strong indeed, nor made with the truly humble and contrite disposition which I wished to have excited; but that even these might not be lost, I laboured earnestly to affect him with the command, "bring forth, therefore, fruits meet for repentance," and with the promise of God, "he that confesseth and forsaketh his sins, shall find mercy." He heard me, and repeated his resolutions; and in the hope of giving them still greater force, and a higher direction, I recalled to his mind the encouraging language which was addressed to Paul, "my grace is sufficient for thee, for my strength shall be made perfect in weakness." But it was remorse, and not repentance, which he felt; and urged by the misery which he experienced in convictions of guilt, which he was not yet disposed to consider as the strivings of God for his reformation, he hastened to his lodgings; and giving me in trust to the mistress of the house, was anxious only to forget that he had possessed me.

In this house I remained two years, being, as I have reason to suppose, entirely forgotten by him who left me there. But would you, my reader, whoever you are, sympathise in my feelings during those two unhappy years? Conceive of me then, as a constant witness of events, which, with a mind far less desirous of doing good than I had, would have occasioned very keen distress; and in which I had not once an opportunity of resisting the vice which was acting before me. On a little shelf in one corner of the room, and near the wall, was I laid; and there I heard almost every expression of profaneness, which I believe that man could invent; and from morning to night, and from night to morning, saw gambling and intemperance, lewdness and quarrelling. Over these years let me pass lightly. They are still painful to my remembrance; and, but for the hope of giving a warning to some, who are willing to believe in the dangers of vicious society, I would not for a moment dwell upon any of the scenes, which I could devoutly wish might be blotted out forever.

I soon learned enough of human nature, from actual observation to convince me that the Ethiopian might almost as soon change his skin and the leopard his spots, as for a man to become good, who had long been accustomed to do evil; but knowing likewise that a young man might cleanse his way by taking heed thereto according to the word of God, I felt emotions of peculiar distress, when I saw a youth, who had but just commenced his career, giving himself up to the control of men who I knew were disposed and able to make him as abandoned as themselves. The company of the house was scarcely ever the same for a month together; but in these frequent changes it was not uncommon to see amongst the new comers lads, who appeared to have been drawn there, more by curiosity to see the place, and to be spectators of the pleasures, of which they heard so much on ship-board, than to indulge themselves in gross and intemperate gratifications. But in frequently returning for two or three weeks, I observed that every one, step by step, made daily advances; and I have seen those, who, in one month only from their introduction to the brothel, have become apparently as familiar with its vices, even as the most confirmed offenders. I even remarked in not a few of the young, when they had once overcome the sense of shame, which they felt at first, and had begun to become actors in these scenes of depravity, that they endeavoured even to rival and to outstrip those, who had seduced them; and their profaneness and excesses I have even known, in some instances, to be checked by men, most miserably debased indeed, but whose cooler blood revolted at the outrageous and unrestrained impiety. God forbid, that I should resign the hope, that some, even of these might be reclaimed; but if they ever felt genuine repentance, they were indeed as "brands plucked from the burning." Are you, my young reader, a young sailor? Are you a young man? Have you ever visited one of these resorts of the unprincipled and the wicked, or are you exposed to such temptations? Hear, I pray you, and, before it is too late, receive the admonition of your God:—"How long, ye simple ones, will ye love simplicity, and the scorners delight in scorning, and fools hate knowledge? Turn ye, at my reproof. Behold, I will pour out my spirit upon you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought my counsel, and would none of my reproof; I will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me; for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel; they despised all my reproof; therefore shall they eat the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. *But whoso harkeneth unto me shall dwell safely, and shall be quiet from fear of evil.*

The vice of this house at length became so enormous, that the civil authority interfered, and its occupants were obliged to leave it. Covered as I was with dust, I was now removed, and was given to a sailor, who carried me about for some time, and at length, without even unloosing my clasps, put me into the hand of his wife. In the instant when I felt the pressure of her hand, I knew that sorrow was preying upon her heart; but in the surprise which she felt in receiving me from his hand, I saw also a gleam of hope, that something good might perhaps now be anticipated. He turned away however immediately; and with the loud cursing which she heard a moment after addressed to one of her children, her hope vanished, and a calm and settled distress seemed to have taken possession of her soul. With all the energy which I could exert, I said to her, "Cast thy burden upon the Lord, and he will sustain thee. He will never suffer the righteous to be moved." "Is any thing too hard for the Lord?" "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear." Her eyes and her heart at once rose to God; and with a disposition still to trust in him, and to hope for better things to come, she laid me upon the shelf, where I was happy indeed to find myself by the side of one of my family.

MODES OF SALUTATION.

The following is a continuation of an article from the Salem Observer, of which we gave a part on the fourth page of our last number.

THE ROMAN.

The Romans set less value on pleasure, and were more interested about that strength which constituted the basis of a warlike character—*Quomodo Vales!* signifies, literally, how is your strength?—*Vale et salve*—be strong and healthy. These forms paint well the character of the Roman, who distingushed himself more by force, energy, and power, than by activity, talents, and serenity of disposition.

THE CARTHAGENIAN.

The Carthagenian did not use any salutation by speech at their metings; but, as a sign of love and frindship, they would kiss their right hands each together, and then kiss one another.

THE MOORISH.

Likewise when Moors met, they would kiss the right shoulders of one another; and when they took leave for their departure, they would kiss each other's knee.

THE ITALIAN.

In Italy, they have three several kinds of salutations for the day. In the morning they say *Dio vi dia et buono giorno;* God give you a good morrow. At midnoon, *Dio vi dia salute;* God give you health. And, at evening they say, *Buona sera;* good even. They say also, many times, *Mi Accommando,* I commend me to you. And after two or three hours of the night is past, they then say *Dio vi dia la buona notte;*—God give you the goodness of the night. Sometimes also they are accustomed to say *Id dio vi contenti;* God content ye.

THE SPANISH.

In the kingdom of Valencia, when men meet together, they salute each other *Gentle Sir, you are well come.* And, at the departing, one saith, *God remain with you:* and the other replieth, *Go in a good hour.*

In Catalonia such persons as chance to meet together, salute one another thus; *You are well arrived, Sir.*

In Castile some used to say, *God keep you*—others *God be with you.* And when they leave each other, the one saith *God conduct you:*—and the other answereth, *The blessed angels bear you company.* Some also used to say—*With your good grace and favour.* And others simply, *Adieu, Sir.*

THE FRENCH.

In the mode of sulutation in France the character of that nation is admirably evinced:—*Comment vous portez vous? Vous portez vous bien?* Do we not see that these expressions are appropriated to a people who set great value on agility, and on the manner the body is fixed on its legs, and disposed for motion? The salutations of the French have moreover this peculiarity, that they express ordinary and even feeble sentiments, in a very lively manner; *le suis charme, ravi, enchante de vous voir en bonne sante.* Would not one think all this addressed to an intimate friend, that we had not seen for twenty years? By no means: it is to somebody that one cares for in a very ordinary way, and that one could well dispense with seeing at all;—but this is a ceremony of habit, and one of those hyperboles so familiar to the French language.

To promote the Growth of Forest Trees.

It is highly to be censured, the neglect of permitting ivy-twines, which grow to forest trees, to remain attached to them. Their roots entering into the bark rob the trees of much of their nourishment; they, in a manner, strangle their supporters, by impeding the circulation of their juices, and in time destroy the trees.—They should be torn up by the roots, for, if any part of them adhere to the tree, they will spread, as they obtain nourishment by their adhering roots.—*Selected from the N. E. Farmer.*

From the New England Farmer.

PAINTING.

I believe it is a general practice for people to do their painting some time during the three summer months; but repeated experiments have been made within a few years, which have proved that a house painted late in autumn or in the winter will hold the paint more than twice as long than if painted in warm weather.

The reason is obvious; for when paints are applied in cold weather, the oil, with the other ingredients, form a hard cement on the surface of the clapboards, which cannot easily be erased; whereas a building painted (as usual) in the heat of summer will soon need a new coat; for the heat causes the oil to penetrate into the wood, and leaves the other component parts dry, which will soon easily crumble off.

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